'and ill-nature of the women only ſerve to 'aggravate their own misfortunes, and the 'miſconduct of their huſbands; they might 'plainly perceive that ſuch are not the arms 'by which they gain the ſuperiority.'

Formed to live with ſuch an imperfect being as man, they ought to learn from the exerciſe of their faculties the neceſſity of forbearance; but all the ſacred rights of humanity are violated by inſiſting on blind obedience; or, the moſt ſacred rights belong *only* to man.

The being who patiently endures injuſtice, and ſilently bears inſults, will ſoon become unjuſt, or unable to diſcern right from wrong. Beſides, I deny the fact, this is not the true way to form or meliorate the temper; for, as a ſex, men have better tempers than women, becauſe they are occupied by purſuits that intereſt the head as well as the heart; and the ſteadineſs of the head gives a healthy temperature to the heart. People of ſenſibility have ſeldom good tempers. The formation of the temper is the cool work of reaſon, when, as life advances, ſhe mixes with happy art, jarring elements. I never knew a weak or ignorant perſon who had



had a good temper, though that conſtitutional good humour, and that docility, which fear ſtamps on the behaviour, often obtains the name. I ſay behaviour, for genuine meekneſs never reached the heart or mind, unleſs as the effect of reflection; and that ſimple reſtraint produces a number of peccant humours in domeſtic life, many ſenſible men will allow, who find ſome of theſe gentle irritable creatures, very troubleſome companions.

'Each ſex,' he further argues, 'ſhould 'preſerve its peculiar tone and manner; a 'meek huſband may make a wife impertinent; but mildneſs of diſpoſition on the 'woman's ſide will always bring a man back 'to reaſon, at leaſt if he be not abſolutely a 'brute, and will ſooner or later triumph over 'him.' True, the mildneſs of reaſon; but abject fear always inſpires contempt; and tears are only eloquent when they flow down fair cheeks.

Of what materials can that heart be compoſed, which can melt when inſulted, and inſtead of revolting at injuſtice, kiſs the rod? Is it unfair to infer that her virtue is built on narrow views and ſelfiſhneſs, who can careſs a man, with true feminine ſoftneſs, the